THE MISSIONARY HERALD

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ENOCH F. BELL, *Editor* *Asst. Editor,* FLORENCE S. FULLER

THE MISSIONARY'S CHILD

MANY will recognize the mother, if not the child, on our cover. It is Mrs. Barbara Barber, of Mexico, the widowed daughter of Dr. and Mrs. John Howland, of the same mission. The child's name is John, a "Gracious Gift of God" indeed to the Mexican people.

In most cases the missionary's child is an angel of peace. From the day of his birth to the time when he is induced to leave for America with his parents, he breathes and sings "Good-will." He plays, too, as he sings: he plays upon the heartstrings of the people as no adult missionary can do. Women who cannot be reached by the mother will fall down before her "foreign baby." Even the men show how common our humanity is. A babe is always a gift of God: particularly so in an American Christian home abroad.

The missionary's child is "psychologically sound in his approach to peace." He draws no color line. He holds no racial prejudice. His Anglo-Saxon superiority carries with it no sting. He is no separatist. His mental attitude tends not to divide, but to cement. Such an "understanding" as he possesses "emphasizes the guarantees of peace"—to use President Harding's words to the Armament Conference—as nothing else can. Would that all nations were so mentally disarmed as the children of the Board!

The missionary's child is indeed an apostle of peace. He loves the people he is born among. He identifies himself with them without conscious effort. He speaks their idiom like the native he is. He drinks in their traditions, learns their folklore, follows instinctively their customs. His heart throbs with theirs. He is one with them, even though he prides himself upon being an American. And when at twelve he is left in America by his parents for educational purposes, he is often found in the temple praying for the people among whom he was born and reared; and more often than not he goes back to work among them. Thus the soul of the Christ-Child goes marching on.

The Prophecy of a Fighter

EIGHTY per cent of the people of the United States are right now demanding that we do our part toward world peace. Ten years will not pass before we shall be lined up with the great nations in a COVENANT to maintain the peace of the world. There will be a coördination of the church and labor forces, and they will sweep everything before them, not only in America, but also in Great Britain and other nations.

The progressive nations of the earth are war-weary and tax-weary. *We must have peace.* Bayonets, cannon, sabers, dreadnoughts—these have not only failed to keep the peace, but have made war inevitable. To save the nations from economic ruin, moral degeneracy, and indeed (because of recent chemical discoveries) to save the human race from extinction, we demand such a combination of the forces of civilized nations as shall control and overwhelm any individual nation that might seek to break the peace of the world.

We well understand that before the world will be actually secure from war, the heart of the world must be changed. To this end the energy and effort of the Christian nations should be redoubled in missionary enterprise. The great realities lived and proclaimed by the Prince of Peace can alone become the commanding motive which will ultimately obliterate war. World brotherhood is the logical outcome of the Saviourhood of Jesus Christ.

The sanest and most practical thing on this planet is the idealism of Jesus Christ applied internationally, nationally, and individually. It is the only thing that writes "Salvation" across the sky today.

REV. A. Z. CONRAD, D.D.,
Park Street Church, Boston,
November 12, 1921.

A Suggested Solution

DR. SIDNEY L. GULICK, well known as an American Board missionary to Japan and as the Federal Council's leader on its Commission of Justice and Good Will, makes the following suggestions for a "Christian Solution of Far Eastern Questions." They were formulated just before the Washington Conference convened. Some of them seem to be in the process of fulfillment already, if we can judge thus early:—

1. Let America and Japan agree at once to make a real reduction in their sea-power.

2. Let them declare to each other and to the world that they have no plans whatever for war. This single step carried out would remove at once mutual suspicions and fears, and break the vicious circle, and make possible fruitful negotiations about every other thorny question.

3. Let America and Japan promptly negotiate and ratify a treaty to submit to arbitration every question whatsoever which they cannot promptly solve by their common diplomatic procedures. This would go still further in removing fears and rumors of war and in promoting mutual confidence and good will.

4. Let America trust Japanese liberalism to overthrow her entrenched militarism. If militarism in Japan can be shown to have no real grounds for existence, if the people of Japan learn that they have no cause whatever for fear of attack or humiliation by the nations of Europe and America, Japanese militarism cannot long continue.

5. Let America take immediate steps to secure agreements with England, France, Japan, and other interested countries for a common policy of friendship and good will in dealing with China. It is a proposal that China shall no longer be regarded by any country as a happy hunting ground for special economic and territorial rights; that China's birthrights shall no longer be sold to any foreign government, banking corporation, or special interests.

6. China must, of course, be left to develop, with our unselfish coöperation, her own governmental system and establish her own institutions. If she does this, she will be able herself to resist outside encroachments.

7. The nations might well also make international agreements that mass-emigration from one country into another will not be asked or permitted, except in the case of those countries that specifically desire and arrange for it. But the nations should also mutually agree to grant economic and political equality of race treatment for all residing under their respective jurisdictions.

Photo by Rev. Chas. Ernest White

A PACIFIC ALLIANCE

REV. GEORGE ALLCHIN, of the Board's Japan Mission, is seen here giving the peace grip to Rev. H. Kozaki, one of Japan's Christian "Elder Statesmen," while Mrs. Kozaki and Dr. Otis Cary look on benevolently. What a story of Japanese accommodation and missionary adjustment could be written! The missionaries have gone through the refining fire more than once: so have the Japanese Christians in their

struggle for independence and leadership. The two gentlemen with hands clasped have had their differences in matters of mission policy and of church development during the past forty years. All has not been smooth sailing. Each, however, has preserved his high regard and Christian love for the other. Both stand together against war and for a lasting peace. The American missionary generally is Japan's best friend among Americans. The Japanese Christian is certainly the most intelligent, sympathetic, and trusting friend America has in Japan.

When all Americans understand and respect the Japanese people as Messrs. Allchin and Cary do, and when all Japanese know and reverence America as Mr. and Mrs. Kozaki do—then all mental disarming will have been accomplished, and a Pacific Alliance of tremendous potency effected.

Photo by Rev Charles Ernest White

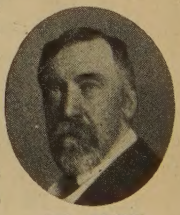
A STUDY IN HARMONY

ON the left is Rev. J. E. Kwegyir Aggrey, of Livingstone College, North Carolina. On the right is Henry S. Hollenbeck, M.D., of our West Africa Mission. Both were members of the Phelps-Stokes Commission which recently investigated the educational conditions of West and South Africa. They made good comrades. Dr. Hollenbeck, a "Nordic," if there ever was one, never tires of expressing his admiration for his colored friend. He speaks with special enthusiasm of Dr. Aggrey's work in South Africa in behalf of a better coöperation between the two races.

If all blacks had as much common sense as Professor Aggrey, and if all whites were as generous and just as Missionary Hollenbeck, the psychological element in the race problem would disappear altogether.

An Honor to Dr. Peet

"THE ORIENT" for October 19 contained the announcement that William W. Peet, LL.D., Treasurer of the American Board's Missions in Turkey, has been offered by the Council of the League of Nations the office of Commissioner of the League at Constantinople. A similar statement has appeared in a Paris paper. The commissioner, it appears, is to be accredited to the several governments, including the Turkish, as the League's special representative in Constantinople, charged with acting for the League in all points touching matters in the Near East. The position will be an important one, the commissioner ranking with other commissioners and, after the treaty goes into effect, with ambassadors. Dr. Peet's decision upon the proposal has not yet been announced. It is certainly a high honor which has been tendered him, one for which he is fitted by his wide experience in dealing with the various peoples of Asia Minor as well as with the Europeans in the city where he has so long been a representative of the American Board.



DR. PEET

If France Withdraws from Cilicia

FRANCE is reported to have concluded a separate treaty of peace with Turkey whereby she evacuates Cilicia and recognizes the government of Mustapha Kemal. This apparently means that the French protection thus far enjoyed by our missionaries in Adana, Tarsus, and Aintab will be withdrawn. More serious is the withdrawal of the French protection thus far accorded to the Christian populations in these regions which the French propose to evacuate. A pitiful cable has come to the Armenia-America Society from the Armenian Patriarch in Constantinople, which reads as follows:—

RECEIVED FOLLOWING TELEGRAM FROM KATHOLICOS CILICIA. QUOTE. THE NATION HAS AN UNSHAKABLE DESIRE TO EMIGRATE IN ORDER TO ESCAPE CATASTROPHE. SEND IMMEDIATELY TRANSPORT SHIPS AND INDICATE SAFE REGIONS. UNQUOTE. PLEASE USE YOUR BEST EFFORTS.

(S.) ZAVEN (Armenian Patriarch at Constantinople).

The Catholicos, the religious head, feels that their only hope is in flight, but to provide transportation and a safe shelter for 150,000 people is a gigantic task. The Greek Government has sent three transports to the chief port, Mersine, but the more important question is where these new refugees are to go. Doubtless it will create a new starvation situation somewhere for which new appeals will go out from the Near East Relief. But only as the Powers now conferring at Washington make it possible for the Armenians to occupy in safety a homeland of their own can the cry of hunger and the still more hideous shriek of massacre be stilled for them in peace.

The Kurdish New Testament

THE expulsion from Harpoot of Rev. Henry H. Riggs was a great blow to the work in that city. It has made possible, however, the continuation in Constantinople of a very important task begun many years ago by Dr. Alpheus N. Andrus in Mardin. Dr. Andrus was a pioneer in work for the Kurds. He had mastered their language and had translated the New Testament into that language.

Because the Kurds have no letters, the characters of some other language have been made to serve as the medium for writing Kurdish. The first work among the Kurds was among Kurdish-speaking Armenians, and therefore the Armenian letters were used for the first Kurdish printing. Since Dr. Andrus was well acquainted with Arabic and the Kurds in Mardin used Arabic, the translation which he completed a few weeks before his death was written with the Arabic characters. But in view of the fact that the vast majority of the Kurds live in Turkish-speaking areas, it seemed necessary to re-write this Kurdish translation of the New Testament, with the unvowelled Arabic letters used in writing Turkish. The Gospel of Matthew has just been completed in Constantinople, as the following extract from a letter from Mr. Riggs would indicate. This will lay the New Testament open to 50,000 Kurds in Constantinople and to nearly 2,000,000 Kurds of Asia Minor in their own language, and written with letters with which they are somewhat familiar. Mr. Riggs says: "I have finished the transliteration of Matthew into Arabo-Kurdish, and have given the first batch of manuscript to the printer. Not much of this is my own work. Dr. Andrus had done it all before, but part of his manuscript was lost, and what we have is the vowelled Arabic, which could not well be completed here; and in the four forms that were printed in Beirut there are very serious errors, because it was proof-read by people who did not know Kurdish. So my teacher and I have written out a complete new manuscript, and in doing so have corrected some grammatical errors in the original translation which Dr. Andrus had allowed to stand. This I have done with some hesitation, but it has seemed best on the whole to do it."

THE KANAMORI FAMILY

REV. PAUL KANAMORI, most like Dwight L. Moody of all the Christian evangelists of Japan, needs no introduction. His early zeal for Christ, his readiness to suffer persecution for him, his happy pastoral life, his loss of faith through German rationalism, his long wanderings in the wilderness, the overwhelming experience of losing his beautiful wife, the pitiful crying of his nine children for their mother, the revival of their faith in her immortality, the transforming effect of this upon the father, and finally his own return to a simple, powerful faith in Jesus Christ—these facts are now well known.

Here we see Mr. Kanamori in the midst of his children and grandchildren. The picture was taken but a few months ago, shortly after his return to Japan from his two years' study in America. Through these children this remarkable Christian Japanese had taken away as if by magic "the partition between the two worlds;" a "vision of the glorious heaven flashed out again," and he "returned once more to the gospel beliefs at the foot of the cross of Calvary, and once more saw the risen Saviour."

Mr. Kanamori, when sending the picture, could not refrain from speaking of his famous "Three-Hour Sermon." He is now rewriting it, making it over completely in order to place it in the hands of at least 100,000 more of his fellow-countrymen. "But," he adds, "the great burden of my prayer is to give the gospel not only to 100,000, but to the whole nation of sixty millions."

Such a soul rightly signs his name, "Paul."

The Portuguese Question Again

FRIENDS of the Board's work in Africa have doubtless realized the seriousness of the situation in our Portuguese fields in East and West Africa. At times it has seemed as if the work could not go on because of the drastic demands of the Portuguese authorities for the substitution of Portuguese for the vernacular. Signs of improvement, however, can be noted, particularly in West Africa.

Fortunately the Board is not alone in this effort to safeguard the best interests of the native populations and of the missionary enterprise in Africa. The question has been taken up by the International Missionary Council, which represents all Protestant foreign missionary societies of

the world. This council has addressed a letter to the Governor General of Angola, urging the appointment of a Commission on Native Affairs, like the one that has done so much good in the Belgian Congo. It expresses the hope that the mission bodies, Catholic as well as Protestant, will be represented upon that commission. If these suggestions are acceptable, then the foundations will be laid for an important growth in the welfare of the Province. Among other things, will light be thrown upon certain labor practices that are greatly weakening the country?

THE FINANCIAL STATEMENT FOR OCTOBER

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1920	$26,929.85	$5,281.23	$730.87	$ 2,929.05	$400.00	$2,129.75	$38,400.75
1921	33,429.00	4,145.03	881.33	10,075.60		1,947.25	50,478.21
Gain	$6,499.15		$150.46	$7,146.55			$12,077.46
Loss		$1,136.20			$400.00	$182.50	
FOR TWO MONTHS TO OCTOBER 31							
1920	$41,614.65	$11,440.87	$ 935.99	$120,049.82	$ 400.00	$5,440.75	$179,882.08
1921	49,027.30	9,636.11	1,179.33	142,107.24	2,000.00	5,151.08	209,101.06
Gain	$7,412.65		$243.34	$22,057.42	$1,600.00		$29,218.98
Loss		$1,804.76				$289.67	

HURRAH!

ANOTHER month of gains. The good start made in September is continued in October. And the gain, while not uniform, is well distributed over the various columns of receipts. Church offerings show a gain over those of October last year of $6,499.15. Legacies register a gain of $7,146.55, and the record shows a slight upward trend in the giving of the Sunday schools. There are losses in individual giving, in maturing conditional gifts, and in interest. The net gain is $12,077.46, which places October among the prophets of hope. Taking the first two months of our fiscal year, we find we are ahead by the sum of $29,218.98. If we should maintain this average for ten months, it would mean a gain for the year of $175,308, which would make possible the maintenance of the work on the present basis, the payment of our entire debt of $161,000, and the undertaking of just a little enlargement of the work.

Rather a large "IF," we are frank to admit! Yet who will say it is impossible, after the success of the last year? Business conditions are poor, and likely to improve very slowly; yet over against these considerations is the rising tide of loyalty among our churches and the increasing number of individuals who have the American Board on their hearts, and who stand ready to respond with genuine self-sacrifice. The deliberations of the Prudential Committee just now (mid-November) are centered in that fateful word "if." *If* the churches will; *if* individual friends stand true; *if* our forecast for the year is correct—these are the questions which fill our minds. Their answer, or rather their careful estimate, will determine the decision as to appropriations for the year to come. May it be an estimate of faith!

AMERICA'S RETURN TO DUTY

By Professor EDWARD C. MOORE, Harvard University
The President of the Board *

AGAIN and again it has been brought home to us how we Christians of America have fallen short of the spirit of Christ and of the international mind. There was a moment when Christian America could in all probability have prevented a large part of what has happened in Asia Minor in the last two years. There was a moment when the main Powers of Europe besought us not to make it necessary for them to go on in that quarter of the world on the old basis of their territorial rivalries. At that same moment Turks besought us not to exclude them from the benefits of a protection which we were supposed to be about to establish over the Christian populations of their defeated empire. The method would have been, not a mandate for Armenia alone, which has always been chimerical; it would have been a protectorate for all the populations together, which was at that time ardently desired by all. We lost an opportunity of greatest magnitude. We must never again be caught in that same ignorance of the real facts of the need of the world or be misled into supposing that it is against our own interest to lend aid in that need.

I spent a good part of the last summer in France and Italy and Switzerland. I saw much of some Englishmen who, like Lord Bryce, have certainly much knowledge and a high trust of America. Lord Bryce is reported to have replied to the inquiry of a Japanese statesman as to Japanese exclusion from our Pacific states, "Leave it to the high-mindedness of the Americans." Everywhere in Europe I met this same hope and trust in America—a trust of which we can only strive and pray to be worthier than we can honestly think that we now are. One said to me: "You were late in coming into the war, almost too late. Just so we believe that when you understand you will come into the peace, but you must come soon." Our remoteness from many of the quarrels, our disinterestedness in many of the questions in which Europeans are involved, would have made it possible for us to stand for certain highest principles in the settlement as no other nation could have done. We could have thrown all our weight on the side of certain ideals as no other nation could. I believe that our people desire that our influence should thus be felt. I believe that our government has come to see that we cannot stand aloof, as we have been trying to do. We are grateful for this manifestation of the international mind; but if America is only to add its own vast force in the conflict of those who are seeking only their own rights—unless, in other words, we can be animated by the mind of Christ and lift the conduct of the nation toward that level—the last note will be worse than the first.

I cannot withhold the expression of my own feeling that our attitude toward the League of Nations, as it has finally come into being and is now working in Geneva, had its origin in a misunderstanding, and that its continuance would be a mistake. I believe that in the interchange of opinion which is now coming many illusions which have haunted us and others during the period of our self-chosen isolation will disappear. We shall learn how many of the wisest minds and truest hearts among all the peoples are working anxiously and unselfishly upon the same problems which engage our own. We shall understand how sincerely they desire

* From his closing address at the Annual Meeting.

our coöperation. We shall appreciate how much we need theirs. We shall realize that, whether in this way or in some other way, the high ends which the covenant and the League of Nations had in view must be attained or else the greatest opportunity which time has given to mankind will have been given in large part in vain. It is because we believe in the mind of Christ, in the heart of humanity, and the triumph of the good, that we are able to view this portentous situation in which we stand with hope. But I repeat that the great function of such a body of Christian men and women as this is to exert all its influence, that alike nationalism and internationalism shall be of the Christian sort; that alike they shall have universal and spiritual aims; and that we consent to no means or methods which will not stand this test.

THE PEOPLE COMING TOGETHER

AN OCHILESO CHRISTMAS

By Rev. HENRY C. McDOWELL, West Central Africa

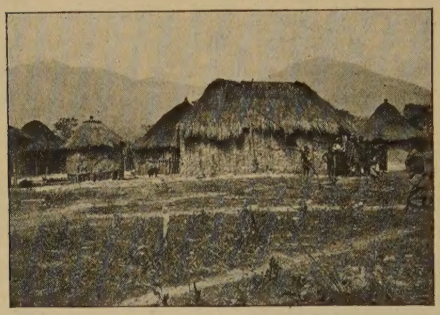
From a letter written at the close of Christmas Day, 1920

THIS has been a great Christmas. More than a month ago we suggested to the Sunday school the appropriateness of having a feast at this season, inviting the aged, the crippled, the blind, the halt, and the maimed from the neighboring villages. I had the members of the school understand that they were to make the feast, not the missionaries. Too many consider Christmas as the time to expect extra charity for themselves. The tables were turned. We prayed, discussed, and planned. Everybody was to give something, from the youngest to the oldest. To stimulate competition between the classes, we suggested a standard for each class, based on age and earning capacity of its members. So far as I know it was the first time a group of our native Christians had had such a challenge.

It was wonderful how they took hold. Each class went above its standard. It was inspiring when the reports were tabulated and we found that "of their poverty" they had given $50 (ordinarily $55.50, but less now, owing to Portuguese ex-

change) to "make others happy"—their Christmas aim.

On Thursday evening, December 23, the Sunday school had its Christmas exercise. The program was simple but effective. Parts, songs, etc., had



A HEATHEN VILLAGE OF THIS MISSION

to do with "making others happy." The classes reported what they had done and how happy they were to have done it.

Friday, the 24th, was the great day of the feast. A big ox killed the previous day made excellent "ombelela" (relish); sixteen four and one-quarter gallon tins of meal provided "iputa" (mush). We made two large native pots of lemonade, using native honey to sweeten it.

About nine on the twenty-fourth the guests began to come from all directions. The little boys of the Sunday school had been trained to go for these friends and to accompany them here, talking to them *en route* about the work of the mission, the Christmas story, etc. It was one of the most inspiring scenes of our lives to see the little fellows coming with the old men—so steeped in heathenism and superstition—telling them the beautiful Christmas story and how Christ came to save them. It was still more inspiring to see them leading the blind, telling them how Christ, whose birth we were celebrating, gave sight to the blind. Some were aged and crippled. The boys acting as scouts assisted them, telling them at the same time how Christ healed the lame and caused cripples to walk. The little boys were the heroes of the day. The contrast between them and the old men was most striking. As I write now about it my eyes fill with tears and a new appreciation comes of the wonderful words, "A little child shall lead them."

Shortly they were seated in groups of forty. Men, women, and children, who had been hungry for weeks, were suddenly face to face with plates literally piled with the food they liked best. All ate and were filled; many carried food away. After all the guests were cared for, there was enough left for everybody in the village to eat, too. The guests included eleven blind; sixteen cripples; two who had lost limbs; and 131 old men and women. The feast was a great undertaking, but well done; and by the native Christians, too.

After all had eaten, we entered the church and had as beautiful a Christ-

THE WOMEN POUNDED THE MEAL

mas service as one could wish. The crowd was immense. The people packed the aisles, windows, and doors. After my few remarks, I introduced our senior elder, a man probably be-

SITTING DOWN BY COMPANIES

tween sixty and seventy years of age. I knew he could make himself understood by the old men. It seemed that he was peculiarly moved. In his enthusiasm he forgot all suggestions that I had made to him (a good thing). He let himself loose in an exposure of the superstitions of the country. He did it with such love and dignity, however, that no one could feel offended; and throughout it all beautifully showed that the longing at the base of it all was for God, even the living God. He closed with a passionate appeal to his countrymen to accept the new-born Christ. When he had finished, a stillness prevailed over the space for a few minutes. You could read the heart-throbs on the troubled faces. Never have I been so moved or seen such power of the "preached word."

After the service the lame, blind, aged, and halt came to express their gratitude and to say good-by. In a way it was heart-rending; and yet we had the consolation of knowing that outwardly they were happy. The eyes of many were filled with tears of thankfulness. God grant that it may be as seed sown in good soil!

Later in the afternoon we had the married women's class in our home. Originally we had planned to have the class that came nearest its standard; but when all the classes went above their standards, we chose the women because they had worked so hard pounding the meal and preparing the food. Moreover, they don't have the opportunities of the men. Their lives are one continuous humdrum the year around. We knew, too, that they would bring the small children. Our home was crowded. They all had a joyful time drinking lemonade, eating cookies and peanuts. An entire letter ought to be devoted to a description of each function.

This morning, at the break of day, I took the boys of the Sunday school choir and wakened the village with the beautiful strains of "Silent Night," and "Joy to the World." Thus closed the Christmas celebration given by Ochileso Sunday school in 1920.

A GOLDEN WEDDING IN TUNGCHOU

By Miss ALICE M. HUGGINS

IT is not often that the foreign community in North China celebrates a golden wedding. The one held September 8, at Tungchou, was especially remarkable because the participants, Dr. and Mrs. Arthur Smith, are so widely known. About an hundred guests were invited, of whom a large proportion were present. They were seated on a shady lawn, which, in addition to its natural beauty, was adorned with beds of white lilies and decorated with yellow garden flowers. Although the invitations specified "No gifts nor florist's flowers, please," the members of the local Chinese church prepared a handsome framed motto on yellow silk, which was placed in a conspicuous place, together with some of the original wedding presents, family photographs, etc.

REV. AND MRS. ARTHUR H. SMITH, D.D., ON THEIR GOLDEN WEDDING ANNIVERSARY, SEPTEMBER 8, 1921

As the Mendelssohn Wedding March was played by Mrs. Stelle, the bridal party arrived, led by Dr. F. F. Tucker, of Tehchow, master of ceremonies. He was followed by Rev. Lucius Porter and Dr. James L. Barton; Miss Elizabeth Porter and Master Clarkson Stelle strewed flowers in the path of the bride and groom.

The bride wore her original wedding gown, a beautiful organdie, made with a train, and the same orange blossoms in her hair, a gift of fifty years ago. She carried a bouquet of golden wild flowers. Mr. Porter read appropriate Scripture passages, having family associations. Dr. Barton, Senior Secretary of the American Board, on a visit to China with his wife and daughter, expressed his greeting, and those of the Board with which Dr. and Mrs. Smith have been so long connected.

A hymn was then sung by a quartet composed of Rev. and Mrs. Charles Corbett, Mrs. James Hunter, and Mr. Porter. Mrs. E. W. Sheffield, long associated with Dr. and Mrs. Smith, and Mrs. Henry D. Porter, a girlhood friend, and later a colleague in the mission, gave brief reminiscences. Dr. Smith responded with characteristic wit and Mrs. Smith with her sweet earnestness. Mrs. Chauncey Goodrich read a letter for the North China Mission of the American Board, and Rev. Charles E. Ewing, one of congratulation from the Tehchow station, the successor of the old P'ang Chuang station, the home of the Smiths and Porters.

After the program refreshments were served, including a golden cake cut by the bride, and a lemon jelly cake prepared by herself, like the one at the wedding half a century ago.

THE RADOYKOVA FAMILY

A MUSICAL MINISTRY IN BULGARIA

By ELIZABETH MEREDITH LEE,* of Fukuoka, Japan

WHEN our train rolled into Varna, Bulgaria's largest seaport, there was at the station a crowd of friends to meet us — pastors and members of the Christian churches gathered from all parts of the country to attend a missionary conference — unknown friends, but nevertheless warm-hearted and cordial in their greetings. We could not understand anything they were saying to us in their strange, Balkan tongue; but suddenly a hand was grasping ours with a different grasp and a voice was saying to us in our own tongue: "Oh, I welcome you to Bulgaria! I am so glad to see some Americans again! I have been homesick for America!" It was a slender, bright-eyed woman who was speaking, and it gave us a queer sensation to find such a fluent English tongue on this far edge of the Balkans.

The days of the conference went by and each day was filled with fellowship, with music, with young people. In the midst of it all we saw our English-tongued friend leading the choir during the services, swinging her young folks into a song after a meal in the dining room, making her sunny presence felt among all that crowd of faithful Christians. Who was she and from whence had she come?

. . . . . .

Years ago you would have seen little Esther Pelasheva amusing herself in the yard of her present home, laying out sticks on the hard earth and playing that the sticks were the keys of her organ. Thus early the

*Miss Lee is now a member of the Methodist Mission in Japan. She has recently made a missionary tour of the Near East. One of the results of this is the article herewith. Her former pastor, Rev. Herbert A. Jump, of Manchester, N. H., supplied us with the manuscript.

love of music took root in the heart of this Bulgarian child. Esther's mother was an earnest Protestant; and wanting the best for her little daughter, she sent her to the American Board School for Girls at Samokov, in Southern Bulgaria. Now grown to a woman, and the mother of children herself, she told us of her childhood. We could in fancy see her back in the halls of Samokov, loving her studies, adoring her music, feeling a longing to perfect her education, almost smothering within her heart a desire to go to that land of liberty, America, so that she might be able to prepare herself for the best service to God.

A few years after she left Samokov and had taught in the little Protestant school in her home village, Esther found three other Bulgarian girls who wanted to go to America, and the merry quartet started out in 1903 to work their way to the States. Many Congregational friends remember Esther Pelasheva as a student at Oberlin, the college which her missionary teachers had taught her to love. This plucky Bulgarian girl overcame the obstacles which confront every foreign student, earned her living by doing housework in winter and much speaking in the summer; and in 1908 she left Oberlin with the diploma of the Conservatory of Music.

Yet she was not satisfied to be merely a musician. She knew that back in her home country she must work for God in the struggling Protestant church, and accordingly she must prepare herself definitely for that work. The year 1908–09 found her at Moody Institute, getting a taste of religious education. Then she turned her back on America, where her soul had been nourished for six happy years, and faced toward her home land, setting sail with pride and thankfulness in her appointment by the American Board to be a teacher of music in the school of her childhood at Samokov.

Every Bulgarian girl marries, and Esther followed the custom. After a few years as a teacher at Samokov, this earnest Protestant girl married a young artist of the Greek Orthodox faith. Her Protestant friends all said:—

"Ah! Now Esther will be lost to our church! Her religion will become dead! See, she has married an Orthodox!"

But Esther, now Mrs. Radoykova, laughed at them.

"Do they think my faith in God will not stand this test? Ah! They do not know my Christian ideals; they do not know that I must serve God in whatever circumstances I live. They do not know that my husband, although a Greek Orthodox, is really evangelical in spirit! They do not know that he will help my religion, not hinder it!"

The young couple went to Roustchouk, a city on the Danube, and for a few years there was in their home the great happiness of comfortable living and working together. But if you could look into Mrs. Radoykova's face, as we did first on that May morning, you would feel that the years have been hard. Balkan war followed Balkan war, year after year, and finally the Great War came to Bulgaria. The artist husband was hard at work in the camouflage department near the front lines, while the young wife stayed at home with their two small children. One day, in the summer of 1916, the young mother heard the Roumanian guns bombarding the city, and alone and in want she fled from the enemy with her two children. For days she traveled toward a place of safety. Separated from her husband by the awful compulsion of war, trying to keep herself and her children alive, Esther Radoykova never lost her faith in God, never let go her ideal

for Christian service. It is characteristic of her that she named the little son, who was born soon after those months of privation, Boris Slav, "Fighting for Glory!"

What has their life been since the war? Back there in Roustchouk they are struggling together to maintain a decent existence. Unable to support his family on the fifteen dollars a month which is his salary as a teacher of art in the government school, the husband takes private pupils, and is the decorator in the city theater. A real painter he is, but no one in Bulgaria today has money to buy his pictures. The wife is teaching, too—English and music—and trying to swell the mere pittance on which they live. Her old-time health has gone. There is money enough to buy only one *liter* of milk a day, and one cup of this belongs to the half-sick mother; but Esther Radoykova told us, with a smile on her face, that her mischievous four-year-old son often climbs up on the pantry shelf and helps himself to his mother's supper!

Yet Mrs. Radoykova was here at the Missionary Conference with her choir of twenty-five splendid young people from the church in Roustchouk. Early in the morning, before the conference opened, and often throughout the day, you would find her at the organ surrounded by her enthusiastic young folks to practice the songs for the coming sessions. She has made the girls and boys love music, good music, church music. Her Oberlin days are not forgotten, and fortunate are the young people who have come under her guidance.

"This is the one way I can serve God," she says. "Music is my God-given talent, to be used for him. Life is hard for us, yes, but the little I can do for the church and for God, that I will do with all my might."

The Orthodox husband, at home with the three children, rejoiced that the wife could come to this church conference, could renew her friendships with these Christians of her own land, could see her American friends, could get a glimpse of the world again after these years of deprivation. "Mountain-top days," she called them, those conference days by the shores of the Black Sea; and surely "mountain-top days" they were for us, in that we had met this woman and had seen God working in her!

A BULGARIAN HOME

THE MOVEMENT OUT OF ROME

By Rev. J. S. PORTER, Prague, Czechoslovakia

THE first census in the new republic was taken in February of this year. Far and near went forth the cry: "Get out of the Catholic Church before the census-takers come. Do not be registered as Catholics." People came in numbers asking to be taken into the different churches. Thousands left the Roman Church and remain outside any church. It is as yet impossible to say just what the result is in figures. Probably over a million, to be conservative, have left the bosom of Rome in the last year and a half. That means at least one-fourteenth of the inhabitants of the republic. And the end is not yet. And, too, this exodus from Rome has been largely in the provinces of Bohemia and Moravia. The movement has not as yet gone to any lengths in the eastern part of the republic.

Our own mission churches now number 2,745 adult members, a gain of 366 during the past year. We have twenty-eight organized churches; 1,200 in our Sunday schools. Our offerings for the year, for all objects, amounted to 276,395 crowns, or about $3,750, just half of the grant of the Board for our mission.

We have, what we have not reported before, if I remember rightly, 1,350 trial members—those who are on our waiting lists, that they may be proved. This is something new for us. We find it, however, a good and necessary step in this day of longing to join our church by many whom we only partially know and of whose real conversion we are in doubt. We have organized classes for such in which there is elementary instruction in the Bible and the truth. There is opportunity for a free expression of opinion and for questions. Such classes have brought home to us, even more than we had realized before, how long a step it is from Romanism to faith in Christ.

This movement is not a turning to God from sin as yet. It is, however, a real, deep disgust with Rome, and a looking for something better. Thousands more would have left Rome if the churches had been able to send men everywhere to preach the gospel. There are communities today clamoring for leaders to come and tell them what to do. It is easy to talk religion now anywhere. It is in the air among all classes.

One who had been a Catholic priest for twelve years left the church with almost all of his flock and joined the newly formed independent church, which is Catholic without pope and Latin, and with married priests. This man is studying the Bible, is in contact with our preachers, borrowing books of them, and has invited me to hold services in his church. I recently sent him four of our books for the daily reading of the Bible. He very soon sent in an order for 310 of these books. These were for other congregations. For his own church he had already ordered, for 1922, 900 copies. It seems like a dream more than fact.

One of our preachers is teaching ten hours weekly, in the public schools, scholars of all grades, using the Bible as text-book and gospel hymns as an accompaniment. All these children have recently left Rome.

It is easy to see that such a movement calls for halls and for places where people may gather to hear the truth. There is dearth of men to speak, but almost more of halls in which to speak. The crying need is now for buildings where we may preach, and humble homes where the preacher may live. Our workers have literally no place where they may lay their heads.

Bibles are being sold in large numbers, considering the high prices that must be charged for them. A good colporter can sell Bibles during a month whose united price exceeds his salary. This was unheard of in the pre-war days.

This movement out of Rome has also helped to bring all the Protestant bodies nearer together. Rush of work has left no time for quarrels. We all feel the need of trying to help in any way possible those who are as sheep without a shepherd.

Another outgrowth of this out of Rome movement is the need of training workers for the harvest. This all the churches realize. All lack workers. There has been suggested a Union Bible School in or near Prague. A committee from other countries is or was promoting this. We are working under five flags: Czechoslovakia, Austria, Jugoslavia, Roumania, and Poland—in all these countries are our workers.

We must train workers. We dare not wait.

BUSINESS AND MISSIONARY METHODS

By Rev. JAMES E. McCONNELL, D.D.

IN the October issue of the *Missionary Herald,* a missionary of the American Board (Rev. Ray E. Phillips, Johannesburg, Africa) quietly but effectively contrasts the methods that are used in promoting business and missionary interests. He affirms that the product which he has to offer (Abundant Life) is just as salable as that which is put on the market by the Goodyear Tire Company or the Standard Oil Company. But these concerns have dozens of people to promcte their business, while the missionary is often obliged to be, not merely manager, but to fill at the same time the positions occupied in business houses by buyers and salesmen and shippers and office boys. There is something almost pathetic in Mr. Phillips's words which follow: "If the business men in our churches at home would only get behind us and enable us to get into the game in a big way, the writing of a general letter would be more like a shout of victory than what it is too often—a long sigh, because of golden opportunities gone by."

After the war had taught us the necessity of doing big things in a big way, the leading denominations of Protestantism tried to avail themselves of the spirit that had characterized the nation's endeavors. That led to the inauguration of the campaigns for larger resources with which to prosecute the work of the church in this and other countries. The contributions of church people have been materially increased as one of the results of the campaigns of promotion that have been carried on.

And yet how inadequate to the task are the funds available! How few and far between are the men and women whose duty and privilege it is to exhibit the finished product to the customers that are ready and even eager to buy! Here is where our methods are sadly at variance with sound sense and real piety. We assume that God will supply what is lacking in workers and means by multiplying a thousand-fold the man and the dollar. We are afraid that by emphasizing the fact of our need of greater financial resources in order to prosecute adequately our various lines of missionary endeavor we shall be criticized and characterized as manifesting a commercial spirit.

Were we guilty of such presumption when we undertook to make the

world safe for democracy? Did we not rather consider that only when we were rallying as one man to the side of the Allies and the Stars and Stripes and were ready to spend our last dollar for our cause, would we be justified in relying upon the spiritual forces of the invisible world to augment and give success to our sacrificial endeavors?

General Dawes, whose leadership in governmental economy has excited the admiration of his fellow-citizens, justified unusual and what some reckoned as extravagant outlays during the war by a frank avowal that the war *had* to be won. It was not a time to stop and consider this, that, and the other aspect of expense and outlay. The thing to be considered with reference to any proposed course of procedure was, Would it help to win the war?

No extravagant outlay—certainly no expenditures that would be open even to the suspicion that they were to be classed with some that were made during the war—are to be suggested or approved in connection with missionary activities, but, on the other hand, do we not need to conceive of our task and our responsibility in relation to world evangelism in more generous terms financially than we have been doing? Do we not need to mix common sense with faith in the prosecution of a really great undertaking, such as is involved in the cause of missions? The article we have to offer, as Mr. Phillips says, is salable. "The people want it, they need it. Children cry for it. We know it is good, the best in the world—but—something is wrong. The field is not covered. If the product has half a chance it sells itself."

Many of our churches will canvass their constituency during the month of December for the united missionary program of the denomination. The work to which our people are asked to contribute and which they are urged to support adequately extends to the uttermost ends of the earth. We believe in witnessing to the power of the Cross in Jerusalem and Judea, but we are not satisfied unless we comply with the commission to carry the message to the uttermost ends of the earth.

Five million dollars is needed in order to carry on this work creditably for the year 1922. Shall we not as churches and as individual Christians attest our love and loyalty to an unequaled Leader, and an undying cause, by subscriptions and contributions that accord with our profession and that are proportionate to our resources and our income?

LUELLA MINER, OF CHINA

By HERBERT W. GATES

(C. E. Topic, December 11 or 18)

SCRIPTURE READINGS: Ps. 111: 1–8; Isa. 42: 6, 7; John 8: 32.

Luella Miner: "Teacher, Author, Administrator; a Leader in the Intellectual and Spiritual Emancipation of Chinese Women." These were the words with which President King of Oberlin College conferred the title of Doctor of Literature upon this splendid representative of Congregational churches, one of the great teachers who have been sent out under the W. B. M. I.

Service "in the Blood." Miss Miner's father, before the Civil War, was a teacher among the Chippewa Indians. He served in the army and later became a teacher in one of the first schools for the colored people.

She, herself, graduated from Oberlin in 1884, having joined the Student Volunteer Movement, with China as her objective. She served for two years in A. M. A. schools in the South and in 1887 sailed for China, where she now holds the post of Dean of the North China Union Woman's College in Peking, which is conducted under the auspices of the North China Educational Union. This Union includes the London Missionary Society, the American Presbyterian, Methodist, and Congregational Boards.

The New Womanhood in China. It is not easy for us to appreciate what has happened to the women of the new China. Our experience gives no basis for understanding the situation of a girl who has been born, in most cases, an unwelcome arrival in the home, and regarded as having neither mind nor soul better than a mere beast.

But a new spirit has come into the country, to which the late war has only added impetus. Chinese women are beginning to assert themselves, to demand education and a voice in the affairs of life. Dr. Miner, in one of her articles, quotes Dr. Shailer Mathews as saying, "It may yet appear that the largest service which the missionary motive is to render non-Christian lands will be found in the reorganization of the life of the women." Dr. Miner and her associates, in shaping the future of the wives and mothers of the new republic, are rendering not merely a service to China, but to the world, since China has one-fourth of the world's entire population.

A Great Opportunity. Consider what a chance this is for the investment of life in a manner to produce great results. The girlhood and womanhood of a mighty nation just awakening from suppression and ignorance to—what? Shall not the young people of America have something to say in answer to that query?

References: *China's Book of Martyrs* and *Two Heroes of Cathay*, two thrilling stories of the Boxer period, by Dr. Miner. *New Life Currents in China*, Gamewell; an excellent review of the situation in China today. Also the following pamphlets, which may be secured from the W. B. M. I., 19 South LaSalle Street, Chicago, Ill. *Luella Miner*, by Mary H. Porter; *Evolution of a Woman's College in China*, by Miss Porter; *North China Union Woman's College; Chinese Womanhood of Today*, by Martha E. Wiley (5 cents); *The Christian Education of Chinese Women*, by Luella Miner (5 cents). Also *Social Service in Two Chinese Cities*, by Bertha P. Reed and Delia D. Leavens; Woman's Board of Missions, 14 Beacon Street, Boston.

IN THE INNER QUADRANGLE OF THE PEKING WOMAN'S COLLEGE

FOREIGN DEPARTMENT

MEXICO

Our Mexico Mission

The Mexico Microbe, that very enterprising and effective monthly leaflet issued from Guadalajara by some of the Board's Mission Staff, printed an "extra" this summer and distributed it at Los Angeles at the meeting of the National Council. Under the title, "Not Theories, but Facts," the *Microbe* contained the most inclusive survey of our Mexico field and

INSIDE THE UNION THEOLOGICAL SEMINARY, MEXICO

its needs that we have seen. We reprint it herewith:—

"The American Board's territory in Mexico covers about one-fourth of the area of the country. By agreement with other missions we become responsible for the evangelization of this area.

"This field includes the states of Jalisco, Colima, Nayarit, Sinaloa, about three-fourths of Sonora, and all of the peninsula of Lower California. This territory is as large as all New England, New York, New Jersey, Pennsylvania, Delaware, Maryland, and about a half of Virginia.

"Our field is larger than all of Spain. It is larger than Japan, including Formosa, by more than 34,000 square miles. It is almost double the size of Italy.

"By the census of 1910 the population of our field was about 2,025,000. If the field were populated as densely as Spain, we should have some 20,000,000. On the same basis as Italy, we should have 50,000,000; and if we were as densely populated as Japan, we should have some 80,000,000.

"Our territory offers immense possibilities in mining, agriculture, stock-raising, fishery, and commerce. The Rio Colorado, fed by Lake Chapala, falls almost a mile through a series of rapids and cataracts, offering untold possibilities for the development of power plants that some day should make of the southern part of our field a great industrial center. Inevitably the population of this part of Mexico will grow by leaps and bounds. What character shall this developing civilization take? The Congregational churches of the United States, speaking through the American Board, must, to a considerable extent, answer this question.

"The extreme length of our territory from northwest to southeast is about 1,275 miles. If Tijuana in the northwest corner were placed at Minneapolis, Minn., Guadalajara would fall at Jacksonville, Fla. To go from one end of the field to the other would be like going from Boston to Kansas City, but without the fast trains and direct connections.

"When a connecting link just south

of Tepic is built, the Southern Pacific Railroad will have a trunk line traversing our field for 1,030 miles, but it will not touch either extreme.

"The mission today has on the field or under appointment twenty American workers, but two of these are situated in Mexico City for coöperation with the other Boards in the Union Seminary. Of the total, only six are men.

"The mission has ten paid pastors and evangelists and three other workers, who sustain themselves with little or no help from the funds of the mission. There are known to be believers in more than a hundred cities, towns, and hamlets. Many of these, with our present forces, cannot be visited even once a year."

SIX GIRLS WHO WENT INTO PORTUGUESE TERRITORY TO DO EVANGELISTIC WORK

AFRICA

A Slow But Sure Revival

Miss Ivy E. Craig is one of the later arrivals at the Rhodesia Mission, having joined her station in 1920. In a recent letter Miss Craig gives glimpses of her busy life and, referring to the work in the school, says: "At present (August 20) it seems like a slow revival which does not stop. Several of the older girls have stepped out bravely against the opposition at home.

"The boys, though, seem to be more awakened than the girls. The boys in the boarding school here at Chikore asked if they might not have a prayer meeting before they go to work in the morning. This means that they must hold their service before 5.45 A.M. Four confessed Christ on Saturday last week, and eight one day this week. The best thing about it is that these people are so in earnest that they go right out after their friends. One of the three in my classes who had not as yet confessed Christ, did so last week. Today he rose to testify, and one would have thought to hear him that he had been a Christian for years."

TURKEY

Speaking of Erivan

For many months Dr. Clarence D. Ussher has been doing relief and missionary work almost alone in his station in the Caucasus. The strain upon him has been very severe, and he is now under instructions to return to America for much needed rest. In a letter written to the Constantinople office, in mid-August, he gives the following statement of conditions in the Erivan district, well to the north of the location known by our friends as the Eastern Turkey Mission:—

"There has been an evangelical work in the Erivan region for many years. Fifteen or more villages in what is now called Armenia have had Protestant communities. The vicissitudes of war have wiped out some of the villages, and in others have disintegrated the communities. In some there is the barest spark of life remaining, and needing careful nourishment and much encouragement to restore activity. Direct supervision is essential. Native evangelists can

do much, but missionary visitation cannot be dispensed with.

"The Erivan field now includes Alexandropol and Tiflis. Kars, where there was an encouraging work again lifting its head, is in Turkish control, and there are too great difficulties and uncertainties about crossing the frontier. Relations with the Soviet Government are in the formative and transitional stage. Future opportunities of service to the Armenians and Russians depend largely on the foundations laid this year. It is considerable of an accomplishment even to keep an open door. If Erivan should be left even a month without an American missionary, the probability is that the educational phase of our work would be absorbed into the anti-religious Soviet educational system.

"A strong mission force is strategically demanded by the opportunities and obstacles in the Caucasus. There is a field for mission educational institutions. Protestant parents, and many others, entreat us to give their children such educational opportunities as they had in Van and in other places in Turkey."

The First Year of the Turkey Language School

In view of the wide interest in this newly established institution, we print the summary of the year's work recently received from the Director, Rev. Fred F. Goodsell, of Constantinople:—

"The Constantinople Language School of the American Board came into existence as the result of action taken by the Western Turkey Mission of the American Board, July, 1920, through its Committee ad Interim.

"The original plan for the school involved the idea of coöperation in support and management on the part of such organizations as the Young Men's and Young Women's Christian Associations, various of the Mission Boards operating in the Near East, and diplomatic and commercial bodies. It appeared that the American Board was the only organization prepared to assume immediate responsibility. The organizations referred to, however, have the matter of coöperation in the work of the school under favorable consideration.

"The Committee on Management decided to locate the school in Scutari, a suburb of Constantinople on the Asiatic side of the Bosphorus. The Treasurer of the Turkish Missions, Dr. Peet, made it possible for the Committee to prepare very suitable quarters for the school in one of its buildings and a commodious and comfortable hostel for the students in the same compound. Rev. and Mrs. A. C. Ryan, of the American Bible Society, have charge of the hostel, to the delight and comfort of all concerned.

"Sixteen were enrolled during 1920–21. Fourteen of these students have been studying Turkish, one Armenian, and one Greek. The courses of study for the different languages as drawn up by the Committee of Management have been the working basis for the year, with adaptation as special needs have arisen.

"In addition to the regular work in language study, considerable attention has been given to lectures on subjects vitally connected with an intelligent appreciation of life in the Turkish Empire. The aim has been to touch all phases of human interest in our environment and to make the life into which the knowledge of the language leads more of an open book. The mere reading of the subjects of the lectures given shows how complex and interesting that life is."

JAPAN

Tokyo's Prominent Church Members

The October issue of the *Japan Mission News* is largely devoted to the study of and news from the Tokyo churches of the Kumiai body. Twelve

organizations in the city have a membership of 3,905 persons. Hongo church, located near the Imperial University, is in a district considered to be one of the largest student centers in the world. Waseda is near the university of that name. Bancho church is in an aristocratic residential district, etc. Among church members of prominence in the various churches the *Mission News* lists a number of interesting and important names:—

"Viscount Okabe, ex-Minister of Education and a member of the Privy Council at present, and Viscount Torii, both in the Bancho church, as is also Major General Kajizuka.

"Among professional men are S. Yoshino, Doctor of Laws, and a professor at the Tokyo Imperial University; N. Yazu, a Doctor of Science and a professor of the medical department at Keio University; S. Sato, Doctor of Mechanics and professor of the Tohoku University; G. Daikuhara, a Doctor of Agriculture and an official in the Department of Agriculture; H. Nishizaki, Doctor of Pharmacology and an official on the Metropolitan Police Board; K. Imai, Doctor of Laws and an ex-member of Parliament; T. Misawa, PH.D., principal of a Middle School in Osaka; H. Sunada, Doctor of Mechanics and an official in the Department of Home Affairs—all these men stand very high in character and in their attainments, and are all members of the Kumiai churches of Tokyo.

"Among prominent business men included in their membership are: S. Miyoshi, one of the high officials of the Mitsubishi Company; B. Ota, of the Mitsui Bussan Company; T. Shidate, ex-president of the Hypothec Bank; S. Matsuyama, M.P.; T. Kobayashi, owner of Lion Dentifrice Factory; T. Oba, president of the Yamato Silk Company in Yokohama and the superintendent of the Okayama Orphanage; K. Nishino, the manager of the Shirokiya Department Store; Kishiguro, president of Kyoritsu Electric Company; B. Fukunaga, owner of the Keiseisha Book Store—are all well-known members.

"Dr. K. Kubo, vice-president of St. Luke's Hospital, an authority on women's diseases, is a member of the Kyobashi church.

"S. Iwaya, better known as 'Sasami,' a member of Reinanzaka church, is one of the noted authors for children and one of the most popular speakers in the Empire. K. Nakamura is a member of the Hongo church, and a very well-known writer. He goes by the name of 'Shunu Nakamura.'

"S Arima, a member of Yokohama church and governor of the Kosuge Jail, is a man of high reputation in reform work. H. Mitsugi, a judge of children's court, an authority in his profession, and Y. Ishikawa, a journalist, are both noted men in their work.

"Noted women, too, are to be found among the membership. Tetsuko Yasui, member of the Hongo church, is head professor of the Women's University in Tokyo; Aya Kuribayashi, a painter of known repute; Baroness Nakamura; Mrs. Haseba, widow of the late Mr. Haseba, ex-Minister of Education; Mrs. Hatano, wife of S. Hatano, M.P.; Mrs. Inouye, wife of K. Inouye, of the Furukawa Mining Company—are women who occupy high positions in the Tokyo social group, and all belong to the Bancho church.

"Rev. K. Tomeoka and the Rev. T. Makino are two men who hold unique positions as advisers to the Government's Home Department. They are known as two of the most efficient men the Department ever had.

"The very interesting thing about some of these men is the way they have carried their Christianity into their work and professions. Take, for example, what might be called the Mikimoto church, not a regular church, but a place where the workers

of this great pearl factory may attend services on Sundays. Its owner is a member of the Hongo church. Mr. Makino, one of the advisers to the Home Department, is the regular pastor, and the church has already over a hundred members, and at the present time we are told a great reform has started in the factory—a reform in factory and private life. As a consequence this practical Christianity has meant a great reduction in the number of sick hands in the factory; the pilfering of things from the factory has almost stopped; and the savings of the factory people have increased to a large extent. Mr. Mikimoto's store is on the Ginza, and his factory is near Hibiya Park. In a number of factories and stores owned by Kumiai men Christian services are held regularly for the employees."

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CHINA

University Aims in Foochow

Prof. Roderick Scott, of Fukien University, Foochow Mission, is authority for the following specially interesting paragraphs:—

"In the past two terms, 130 different students have studied in the Fukien Christian University. The graduating class of June, 1920, numbered ten, of whom two have gone to America, one to the University of Southern California, one to Harvard; three continued to study in our school; four went into teaching; one returned to the college as registrar. Of the four teachers, two have gone to teach in Amoy University. This school consists of a preparatory department of 700 pupils, designed in the near future to be built into a college. It has been founded by an Amoy millionaire and philanthropist, Mr. Tang Ka Kee. People have asked what is to be the relation of the two universities. At present there is a cordial friendship between the two presidents, and Fukien Christian University is supplying Mr. Tang with high grade teachers.

"The demand for trained teachers is still far more than we can supply. For this reason alone the university is already justifying itself.

"The religious life of the university consists of: Rather vigorous voluntary Bible study under the leadership of members of the faculty; a small but consecrated student volunteer band; a personal workers' group; and the organized civic welfare. This last has been made a required subject in the curriculum, with rather good results for the first trial. Every Wednesday afternoon small groups of freshmen and sophomores go out to various villages for boys' club work, science lectures, sanitation, and various forms of education, under the leadership of professors and upper classmen; then there is also Sunday school teaching and preaching on Sunday. Pastor Ding Li Mei conducted evangelistic services in the spring."

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The Spread of Evangelism

"It is always a joy to reach this town of Sung-a by the blue sea," writes Rev. Fred P. Beach, of Diongloh, in the Foochow Mission, "and to find the real Christian congregation, who are so kind and appreciative and intent in listening to and understanding the gospel. On the main business street we were shown that every store for a block was owned by a church member. Mr. Nguongtu, otherwise known as 'Little Brother,' is the main pillar, and understands and talks about and enjoys Christianity as much as any saint at home. He does not end it there, but uses his time and money in bringing the gospel to every town in the region, for he has relatives everywhere around. The writer, with Mr. Leger and two of the school teachers, spent three delightful days there, holding meetings

three times a day to a full church. Mr. Leger said on our return, 'That is undoubtedly a real Christian church.'

"The boys of the boys' school having been sent home for disobedience in regard to the Japanese boycott affair, for they all went out on Sunday afternoon, while the principal was attending a communion service in Gu-gaing, and shouted up the town and burned Japanese goods against orders, the principal and teachers had an unusual opportunity to do evangelistic campaigning. It was intended to visit Kong-cheng and other places if possible, but station committee work spoiled the opportunity for further work till after China New Year.

"At the approach of China New Year all Chinese drop everything and hurry to get their finances straightened out for the year. After New Year there is play and relaxation and opportunity for meetings. In order to have the teachers present to help in the speaking at the meetings which we projected for Diong-loh city, we put the meetings the week after school opened. The plan was to have seven local prayer meetings in the morning, a meeting at the church of a quiet nature in the afternoon for members and their personal friends, and a big affair in the evening, with a stereopticon.

"The stereopticon failed, but the crowds did not. The church was filled to capacity, nearly 450 people, both in the evening and the afternoon. Evidently WE HAVE REACHED A NEW ERA; IT IS ONLY NECESSARY TO OPEN THE DOORS AND ADVERTISE A MEETING TO FILL THE CHURCHES WITH EAGER LISTENERS. Whether it is to hear the gospel or whether it is the world unrest, at least it is a *new opportunity*. It is our conviction that the time has come when every station should once more put one man for full time on evangelistic campaigning and nothing else."

INDIA

A Baptismal Service in Ahmednagar

Writing from Ahmednagar, on September 11, Rev. Henry Fairbank, Principal of the Theological School in that city, tells the following incident:—

"On Friday this last week, instead of the regular prayer meeting, there was a baptismal service. The man was a Mohammedan, sixty-three years old. In his boyhood he was in the Model School, under Mr. Haig, and one of his teachers was Shaikh Umar, a converted Mohammedan. About forty years ago Mr. Bawa came to Ahmednagar and did some preaching on the street. This man took up the cudgels for Mohammedanism, and used to go and argue with Bawa about the two religions, Christianity and Mohammedanism. His great desire was to uphold his own religion. To properly understand Christianity, he has read and re-read the Bible.

"About a year and a half ago, he said he had a dream, or what almost seemed like a vision. He thought he saw a mountain, on top of which was seated the Lord Jesus Christ. Around him, below him, were a good many people, and among them was a strong, big man, to whom he went. This man said to him, 'Do not come to me; go to Christ.' So he started to go to Christ, but before he reached him his sleep, if it was a sleep, left him, and he saw it was not a real occurrence.

"At this time he was brought to me by a Christian young man, and as he talked Urdu more easily than Marathi, I sent him to Mr. Bawa, with whom he had long conversations. At that time he was engaged in lawsuits over ancestral property, and was not present in Nagar for long at a time, but was away in Hyderabad and other places. Lately these suits have been settled, and now he has come again to be baptized. This took place, as I said above, in the old church on Friday.

"It was represented to him that his Mohammedan co-religionists would make trouble for him, and that he had better go somewhere else to be baptized; but he said he would not go; he wished to be baptized right here in Nagar. People heard of it, and some Mohammedans came to the church and witnessed the ceremony, standing in the doorway. I did not see them, but Momo said there were bands of Mohammedans on the street waiting for him to come out. No doubt there would have been throwing of stones and a small riot if he had appeared on the street outside, but he passed through our yard to Rose Cottage, and at midnight went to Karmala with Mr. Bawa.

"He belongs to the most eminent Mohammedan family in Nagar, the Kavijang family, founded by the famous commander of the Moguls, who came and conquered the Deccan and Ahmednagar. The building now used for the high school is called the Palace of Kavijang. He is a fairly well-educated man and has held high offices in the Nizam's Government. Yesterday and today the Mohammedans of the city have been around inquiring for him. To add to the anxiety for him, these are the days of the Mohurrum, when people are very excitable.

"The service was a very impressive one, not so much for anything so wonderful in the service itself, but because of the age and position of the man."

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Notes of New Life

"I believe that we are having an opportunity to do evangelistic work now such as we have not had in a long time, and such as we must make use of at once or perhaps lose it for many years to come," writes Rev. John J. Banninga, from Pasumalai. "India is simply stirred with new life. At present it is exhibiting itself in many lawless ways, but that phase will pass and in a couple of years' time we shall be face to face with a great yearning for something that will give them the higher life they are now seeking, and a strong, religious foundation on which to build it.

"A Brahmin of unusual ability and power in Madura at present, visited Pasumalai day before yesterday. The work among the Kallars is in his department, and he is investigating the matter pretty thoroughly from all points of view, and in all the places where this work is being carried on. At Tirumangalam, the other day, he gave an address, in which he very strongly emphasized the need of religious teaching in all Government schools, and our collector, in telling about it, showed an enthusiasm for the subject that very much surprised me.

"Yesterday, at our Church Council meeting, the same question of religious teaching in Government schools came up, and we voted to approve of the idea that time should be given in the working hours of every Government school for religious instruction. By Government schools we don't mean aided mission schools, but schools under the control of public bodies and financed entirely by the Government."

In a Kallar Corner

Rev. Lloyd L. Lorbeer, of the same station, gives another picture of the work for the Kallars: "Early one July morning a normal school boy named 'Anointed' and I, with a mat and blanket each, a roll of large Sunday school pictures, some gospel booklets, and twenty-five copies of our new paper for the Kallars, called *The Pasumalai Reformer*, started from Pasumalai for a tour of the Kallar country. The first fifteen miles we went by train. Alighting at Sholavantan (Where King Shola Came), we inspected the mission school there. An eighth grade, seventeen-year-old boy was teaching the sixty children who hastily gathered, slates and primers in

hand. After examining them in the three R's, 'Anointed' explained the roll of pictures to the attentive Hindu children, all boys.

"Then we crossed 'Snake Mountain' and tramped for twenty-five miles in a remote corner of the Kallar country, a corner which I had eagerly looked at on the map for many a week. The people in this pocket between two ranges of hills are less touched by the reform movement; still steal; and are still nightly checked and attendance taken by the police. So they are less attractive in many ways, but more needy. We sold all of our gospels and newspapers for one-half cent each before we had traveled very far.

"We visited five schools—one a Government school, one very poor one run by the local people, and three run by our church. One hundred and twenty-five children were studying in our three schools; about five, only, were girls. Two old students of Pasumalai who had studied as far as the sixth grade were found in one village. The people of a near-by village are going to employ one of these boys as their teacher. In this and in another village we shall have new schools started soon, with no financial expense to the church involved. One large village we had to avoid, as cholera is raging. There were four new cases the previous day and had been several deaths already. There is an old school building there with blackboard and table, I am told. So we were especially anxious to persuade the people to revive the school themselves.

The Good Turn at the Well

"At another village some very poor women were standing by their water pots, which they had placed on the ground fifty feet from the village well. One of these women held a baby, which was crying, and the mother was begging the high caste Kallar women who were drawing water to fill her water pot. There are six or seven huts built by Chucklians (the lowest of the outcasts) on the edge of this Kallar village.

"These Chucklians are so poor that they can afford neither the time nor the money to build a well for themselves, so they must depend on the favor of the Kallars to fill their water pots. Of course they would pollute the well if they themselves drew the water. I sent a schoolboy for a pail and rope, and soon was helping to fill the Chucklians' pots. Of course several of the headmen of the village were soon helping, and they promised not to neglect these poor people again. When we send a Christian teacher to replace the Hindu teacher temporarily appointed, we shall try to make this the 'daily good turn' for the schoolboys."

THE BOOKSHELF

A Noble Army. By Ethel Daniels Hubbard, author of "Ann of Ava," "The Moffats," etc. Introduction by Mrs. Lucy W. Peabody. Published by The Central Committee on the United Study of Foreign Missions, West Medford, Mass. Pp. 114. Price, $0.60.

This is a short study book for juniors, most interestingly written by one who has been long identified with the foreign missionary movement and who has become well known as a writer of missionary stories. There are six chapters, which are devoted to as many missionary heroes of the past. Under the caption, "The Smoke of a Thousand Villages," the story of Robert Moffat, of Africa, is told. "The Boy with Five Talents" is William Carey, of India. "The King of the Cannibals" calls forth the story of John G. Paton, of the South Sea Islands. "The Hermit of the Himalayas" is Mary Reed in her mountain leper settlement at Chandag, "her lofty and lovely retreat in Northern India."

"The Veteran of Van" is our own Dr. George C. Raynolds, of Armenia.

The book closes with an account of Mary Morrill at Paotingfu, China, and her unconscious influence at the time of her martyrdom upon a young Chinese cadet, who later became the well-known General Feng: "At the moment when her sacrificial love was revealed the supreme service of her life was rendered, for at that moment a new soul was born into the light, and from that birth may come in time the birth of a nation."

E. F. B.

A Moslem Seeker after God. By Samuel M. Zwemer. Fleming H. Revell Co., New York and London. Pp. 294. Price, $2.25.

A mass of interesting data is herein brought together concerning the life, influence, and teaching of the "greatest of all Moslems since the day of Mohammed," the Persian mystic of the eleventh century, Al-Ghazali. Such a study of this great Moslem cannot fail to awaken a deeper sympathy for that which is highest and strongest in the religion of Islam. It reveals Islam at its best. Dr. Zwemer refers to the great Persian as a true seeker after God, and as in a real sense a schoolmaster to lead Moslems to Christ. Indeed, the great mystic's books are full of reference to the teaching of Christ. Certainly by striving to understand Al-Ghazali we may at least better fit ourselves to help those who, like him, are earnest seekers after God amid the twilight shadows of Islam.

The Gospel and the Plow. By Sam Higginbottom, M.A., B.SC. The Macmillan Co., New York, 1921. Pp. 146. Price, $1.25.

One of the most interesting, informing, and inspiring books on agricultural missions thus far produced. It is the story of how a strong and striking personality learned in India that to preach the gospel to the poor he must resort to the plow. Incidentally the author throws light upon mission work in India in general, and upon industrial and agricultural methods in particular; also upon social and economic conditions that prevail among the masses of that great "Continent." It is a book that should be read in connection with the mission study classes. The *Herald* is likely to quote from it during the year, because of its happy blending of the practical with the spiritual.

China the Mysterious and Marvelous. By Victor Murdock. Published by Fleming H. Revell Co., New York and London. Pp. 310. Price, $2.50 net.

The author seeks to set down, topically and currently, the impression of a traveler in China during these days of transition from the old to the new. He gives what he calls "quick exposures" of detached and fleeting scenes in the everyday life of the people. His findings might well be couched as follows: "With the stabilization of the democratic form of government, and with the quick growth of Christianity throughout the republic, China will change; but China when changed, as in the period of transition, must remain China mysterious and marvelous."

THE PORTFOLIO

Good Will, then Peace

The familiar text, "Peace on earth, good will among men," was wrongly translated. Its real reading is, "Peace on earth among men of good will." In other words, good will comes first and peace afterward. This is correct logic. The only good thing on earth is a good will. And how few have that as their fixed attitude! A real good will toward ourselves, toward the other fellow, toward our task, toward the world. The world seems to be afflicted with a permanent case of the snarls and whines; and the personal discontent of men is the cause of war. To have good will toward my competitor when only one of us can secure the prize; to desire that all countries should

have food and clothing and as much land as is needed for these necessities; to desire that every nation should fulfill its life as a contribution to every other nation; to respect the patriotism of every nation and regard it as true to them as ours is to us—these attitudes may not at once abolish war, but they will make good will the foundation stone of international life, and that leads at once to peace. From the personal life to the world's life is, after all, not so long a step, for the world is made up just "of the men and women in it," as Shakespeare said. When strong, determined, hard-won good will pervades our entire outlook, then, and then only, will we arrive at true peace of soul, the soul of our inmost self and the soul of our mighty world.

Rev. George Lawrence Parker, Pastor of Newton Centre Unitarian Society, November 6, 1921.

Where to Win the Victory

There are today material obstacles in the way of world peace and human brotherhood, but all these would be dissolved if national pride, greed, race animosities, and traditional jealousies could be vanquished by the spiritual forces of brotherhood, justice, and love. . . . Against principalities and powers in the international arena the greatest battles are still fought. . . . We must win the victory for world peace, as well as for personal character, on the battlefield of the soul, and with the weapons of prayer.

From the "Welcome," the weekly of the First Church of Newton, Rev. Edward M. Noyes, Pastor.

Any one—a fool—an idiot—can be exclusive. It comes easy. It takes a large nature to be universal, to be inclusive.—*Ralph Waldo Trine.*

THE CHRONICLE

ARRIVALS ON THE FIELD

August 21. In Bombay, Rev. and Mrs. Richard S. Rose, returning to the Marathi Mission, India.

August 24. In Bilbao, Spain, Rev. and Mrs. Wayne H. Bowers, returning to the Mission to Spain.

September 8. In Constantinople, Dr. and Mrs. Phillips F. Greene, joining the Western Turkey Mission.

September 15. In Hermosillo, Mexico, Rev. and Mrs. Cedric E. Crawford, joining the Mission to Mexico.

September 23. In Bombay, Rev. and Mrs. William H. McCance; Mr. and Mrs. Emil Lindstrom, joining the Marathi Mission.

October 1. In Foochow, Misses Lucy B. Lanktree, Susan E. Armstrong, Phebe K. Beard, and Gertrude H. Blanchard.

October 2. In Bombay, Miss Agnes K. Inglis.

October 4. In Smyrna, Greece, Rev. and Mrs. Cass Arthur Reed, returning to the Western Turkey Mission; Mr. T. Raymond Moremen, Miss Jessie Way, and Miss Helen Craig, going out on term appointment with the Western Turkey Mission.

October 9. In Salonica, Greece, Rev. Ross A. McReynolds and Mr. Malcolm R. Irwin, going for term appointment with the Balkan Mission.

October 19. In Samokov, Bulgaria, Rev. and Mrs. William P. Clarke, rejoining the Balkan Mission.

ARRIVALS IN THIS COUNTRY

June 7. In Vancouver, B. C., Rev. and Mrs. George D. Wilder, of Peking, North China Mission.

September 17. In New York, Miss Ethel W. Putney, of Constantinople, Western Turkey Mission.

September 22. In New York, Rev. and Mrs. William C. Bell, of Dondi, West Central Africa Mission.

September 26. In San Francisco, Miss Susan A. Searle, of Kobe College, Kobe, Japan.

September 26. In New York, Miss Laura D. Ward and Miss Elizabeth S. Perkins, of Foochow Mission, China.

October 9. In New York, N. Y., Rev. and Mrs. George E. White, of Marsovan, Western Turkey Mission.

BIRTHS

August 13. In Mt. Silinda, Rhodesia, to Mr. and Mrs. Arlen R. Mather, a son, Gordon Edward.

October 20. In Otaru, Japan, to Rev. and Mrs. Frank Cary, of Sapporo, a son, Otis Cary, 2d.

DEATHS

BLACKLY. In Portland, Ore., August 11, Mary E., wife of Dr. Arthur T. Blackly and daughter of Rev. and Mrs. Royal M. Cole, former missionaries of the American Board at Erzroom and Bitlis. Mrs. Blackly, then Miss Cole, was under appointment of the Woman's Board of Missions for service in Turkey and had sailed for her post in the summer of 1914. She was held in England because of the war, and returned to America in 1916, and was married not long thereafter. She leaves a baby daughter, only a few days old at the time of her mother's death.

POWERS. In Germantown, Pa., October 27, Miss Harriet G. Powers, daughter of Rev. Philander O. Powers, one of the missionaries of the American Board in Turkey in 1835. Born in Brousa, Miss Powers came to America for education. She graduated from Mt. Holyoke in 1868, and at once returned to the Near East. Stationed at various times in Aintab, Adana, Erzroom, and Brousa, she was also for a time connected with Constantinople College. She left Turkey when the United States entered the war, and waited in Switzerland, hoping to be able to return to Turkey. Her health failed and she came to America a couple of years ago. She was buried at Stockbridge, Mass., on November 1, last.

VAN DUZEE. In Gouverneur, N. Y., October 8, Miss Cyrene O. Van Duzee, aged eighty-one years. Born at the Seneca Indian Reservation, near Buffalo, N. Y., the daughter of missionaries among the American Indians, Miss Van Duzee offered herself to the American Board for missionary service in Turkey and was sent to the field in 1865. Sixteen years later she was transferred to the Presbyterian Board in Urumiah, Persia, where she served for fourteen years. She returned to America in 1897 and has been active in philanthropic work since that time, as well as in mission work among Armenians in this country.

* * *

A recent mail brought us the following letter:—

Inanda Seminary, Phoenix, Natal,
October 3, 1921.

In the August *Herald*, page 288, under the topic, "The Mary Lyon of Africa," occurs the following statement, "A farm to which British and Boer farmers as well as Zulus come for advice and instruction." This is more than a misstatement of fact. It is fiction pure and simple. No Briton nor Boer ever came to me for advice or instruction in farming.

It will greatly relieve my conscience if you will kindly correct the above statement in your next issue of the *Herald*.

Thanking you in anticipation, yours sincerely,
M. K. EDWARDS.

While we comply with Mrs. Edwards's request and correct the statement which appeared in connection with the Christian Endeavor Editorial for the month of August, we cannot help feeling that if British and Boer did *not* ask Mrs. Edwards's advice, they were singularly inept in using advantages and consulting authorities in that locality. However, it is a pleasure to hear from Mrs. Edwards, even though her communication asked for correction rather than for extension of our news.

* * *

ONE HUNDRED YEARS AGO

If we "total abstainers" are discouraged now and then in this our day and generation, we can comfort ourselves with the thought that much water hath run beneath the bridge since the *Missionary Herald* for December, 1821, was published. A correspondent, calling our attention to the issue's account of the ordination at North Bridgewater of Daniel Temple and Isaac Bird as missionaries to India, goes on to report what he heard from the lips of an eye witness, his own father. It seems that one hundred years ago ordinations brought together large numbers of people. This particular one attracted unusual attention. Two persons were to be ordained at one and the same time. Besides, they were to be set apart as missionaries—a kind of service still novel and romantic. Many came just to the village green in front of the church. They did not enter the building, though they felt the spirit of the day. There a number of booths for food and drink had been set up. It resembled a fair rather than a religious gathering. Presiding over one of these booths was our reporter's father, a youth of seventeen. It was his duty to sell the liquor to the people. He did so, not only to the idlers of the town and to the pleasure seekers, but also to those who attended the missionary ordination service. Most every one going to and from the church stopped for his cup. Every member of the Council patronized the booth, we are told. It is a temptation to name names, but we can easily resist it here. Even the leading soprano imbibed considerable inspiration from the barrel—though in strict accord with the *Herald's* account, it is but fair to say that the "sacred musick was peculiarly excellent and at least equal to any which we ever heard on a similar occasion." In justice also to our correspondent's father be it said, that he later became an ardent champion of Temperance, and that he gave a beloved son to the foreign missionary cause.